

THE
Charleston Gospel Messenger,
AND
PROTESTANT EPISCOPAL REGISTER:
BY MEMBERS OF THE
PROTESTANT EPISCOPAL CHURCH.

Vol. XIX.]

AUGUST, 1842.

[No. 5.]



Front View of St. Michael's Church,
CHARLESTON, (S. C.)

PRINTED AND PUBLISHED (MONTHLY) BY A. E. MILLER,
No. 25 Broad-st.,—(Price, \$3 per annum.)

To whom all communications, (post paid,) and all payments must be made

☞ The Profits, if any, will be applied to Missionary purposes within the State.

☞ Two Sheets. Postage, under 100 miles three cents; over 100 miles five cents.

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For sale by
April 2, 1842.

A. E. MILLER, No. 25 Broad-street.

THE
CHARLESTON GOSPEL MESSENGER,

AND

Protestant Episcopal Register.

Vol. XIX.

AUGUST, 1842.

No. 221.

FOR THE GOSPEL MESSENGER.

PINCKNEY LECTURE, NO. 2—ON THE GOODNESS OF GOD.

EXODUS, xxxii. 18 and 19 verses—"And he said, I beseech Thee shew me Thy glory? And He said I will make all my goodness pass before thee.

THE circumstances under which this petition was offered, and answer received, were highly remarkable. While tarrying at Horeb the Israelites had fallen into grievous idolatry. Three thousand of the congregation had been slain at the command of God—and the rest spared at Moses' earnest intercession. They were told to proceed on their journey towards Canaan, but that God's presence would not go with them because they were a stiff-necked people. The Tabernacle having been removed without the camp, Moses had gone forth to seek the Lord, while the people stood, each man in his tent door to worship. The cloudy pillar, that emblem of God's presence, descended and stood at the door of the Tabernacle, and the Lord talked with Moses face to face as a man speaketh to his friend. "If Thy presence go not with us (prays the Prophet,) carry us not hence"---"and He said my presence shall go with thee, and I will give thee rest. Emboldened by success "the meekest of men" prays again, "I beseech Thee shew me Thy glory?" The Lord grants his petition, at the same time informing him that he *cannot* see His face, or, in other words, His essential glory---"there shall no man see me and live" Yet the Most High places him in a cleft of the rock, covers him with His hand, and permits him to catch such a view of His glory as we have of one retreating from us. He displays Himself in the brightest glory which a frail mortal can sustain---"He passeth by in pomp, and proclaims His name the Lord, the Lord God"---"not the Lord God, great and terrible, that made all things by His word, and can blast them with the breath of His month, that rides upon the wings of the wind and maketh the clouds His chariot, that rends mountains in sunder, and makes the hills shrink from His presence." But "the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty."

In speaking or thinking of any of God's attributes, we should always remember that we "know only in part and prophecy in part." For how can the finite comprehend the infinite? Yet are we taught by Moses' example not to be deterred by the imperfection of our faculties from

seeking to know all we can of the Most High---“Then shall we know when we follow on to know the Lord.” Though we cannot stand where Moses stood, or attain to his delightful vision on Horeb, though we can guess but uncertainly what were the manifestations of glory there and then vouchsafed---we cannot but desire to break through the darkness which shrouds from mortal view Jehovah’s awful throne, to gaze upon the amiable perfection which He caused to pass before the Prophet. May He who enabled Moses to see His glory, give us grace to contemplate aright His “goodness to all His creatures”---“may He manifest Himself to us by His Spirit, as He doth not to the world,” and make “all his goodness pass before us.” The subject, in the language of Chief Justice Pinckney is “glorious and inexhaustable,” the world cannot contain the Books which might be written thereon, and eternity’s too short to utter all the praise it should and shall elicit. We are, therefore, compelled to confine ourselves to a few remarks on the nature of Divine Goodness, and its harmony with the other perfections of Deity.

1st. As to the nature of Divine Goodness. In ascribing this perfection to Deity, the Holy Ghost must speak the language of men, or it speaks unintelligibly, reveals nothing or something erroneous. By goodness, therefore, we understand what is properly so called among men, “a disposition of mind inclining one to desire and promote the happiness of others,” or, in other words “benevolence.” Goodness is either a disposition to be kind to others, or it is we know not what, and the declarations of Scripture ascribing this perfection to God, may, after all, mean that he is a being of a directly opposite character. It will not do to say that goodness in God, and goodness in man must be wholly different. Different they are, goodness being vastly greater in God than in the creature, but still in kind the same. Understanding, by goodness, a benevolent disposition, proof is needless to shew that it is a perfection of Jehovah. His word and His acts alike proclaim that the “Lord is good to all, and His tender mercies are over all His works.” It is only requisite to consider its harmony with the other perfections of Deity. The attributes of God do not clash or interfere with each other, they are at perfect agreement. The most lovely idea of Deity is, that of a uniform being, whose attributes are in unison, and who, therefore, is never inconsistent with Himself. In forming conceptions of Divine Goodness, we must be careful that we do not trench:—1st, on his sovereignty. Goodness is essential to God’s moral nature, but it is the goodness of a sovereign, and therefore in its exercise free and spontaneous. Nothing can extort from the Most High the effects of His bounty in Creation, Providence, or grace. He was, and is under no constraint in communicating to others His own perfections, which did he please to reserve to Himself, none could say “what doest Thou”—He might have continued to enfold those perfections in His own essence, and as He had been for a preceding eternity, so might He have remained for an eternity to come, “the only one.” It was overflowing goodness which inclined Him to create, preserve, redeem and bless His creatures---His acts of beneficence are wholly voluntary. When as a sovereign then He deigned to impart of His fullness to others, He was under no necessity to be equally good to all---He might and did

make a difference, doing as He pleased with his own---He created the angels of Heaven, and decked them with glory and honor inferior only to His own---He made man but a little lower than the angels, and set him over the works of His hands---He formed the beasts of the field, the birds of the air, and the fishes of the sea---various, almost countless orders of existences, descending by successive grades to the verge of nonentity. These all derive their being from God---He is good to all from the high-archangel to the lowly emmet, yet to each in his own order---as a sovereign He dispenses to each severally as He wills.

In Providence He is equally free and sovereign in His bestowments. As the capacities of his creatures vary, so also do their means of enjoyment. Among creatures of the same species, there are different measures of happiness---God openeth His hand and "filleteth all things living with plenteousness"---but, as a sovereign, He appoints to each his lot in life. He setteth up one and putteth down another. One is born in a frozen, another in a torrid zone---one to wealth, another to want---one in a hovel, another in a palace---yet these all have their food from God. As with man, so with the beasts of the field and the fowls of the air. The lion and the raven call upon God for sustenance, and as a sovereign He distributes from the store-house of omnipotence a portion to each.

As in Providence, so also in grace God is God to all, but in different degrees. The measures of spiritual privilege which men enjoy vary endlessly. "The Heathen have not the knowledge of His laws," while nominal Christians have line upon line, and precept upon precept." Between persons born in a Christian land a vast difference is put. One inhales from infancy an atmosphere of moral pollution, and reared amid scenes of debauchery and crime, is tutored in iniquity and taught to lisp with infant tongue blasphemies against the Most High. Whilst another of pious parentage, brought up in the nurture and admonition of the Lord, is lulled to rest on a mother's lap by one of the songs of Zion, and taught so soon as able to learn, all necessary truths of our holy religion. Yet to all these God is good. He leaves not Himself without witness among the Heathen, in that He gives them rain and fruitful seasons, filling their hearts with food and gladness, "so that they are without excuse"---and before all, born in a Christian land, He sets the way of life, and the way of death, the promises and the threatenings of the Gospel.

He is, further, a sovereign in giving various measures of inward grace to those who partake of precisely the same outward privileges. His good Spirit strives with all, yea, even with the rebellious---yet not equally with all. "There are diversities of gifts." "If God choose (remarks Abp. Tillotson,) to bring any *infallibly* to salvation, this is transcendent goodness." But if He put all others into a capacity of salvation, and use all necessary and fitting means to make them happy, and after this some fall short of happiness, through their own fault and obstinacy, these men are evil and cruel to themselves, but "God hath been very good and merciful to them." He offers pardon through Christ to all---grace to all to make their calling sure, and holds up the hope of eternal life to all, and therein is good to all. But in dispensing His Spirit, He as a sovereign bestows different measures of His influence on different individuals---"being gracious to whom He will be gracious," and "having mercy upon whom he will have mercy."

2d. As with His sovereignty, so also with His wisdom the goodness of God is in perfect harmony. As He is not good by compulsion, so neither is Jehovah blindly and ignorantly good. His infinite wisdom regulates the exercise of His benevolence---“His thoughts are not, as our thoughts,” and it is a sufficient answer to all apparent objections against His goodness, that His benevolence is that of an Omniscient Being. “Who hath known the mind of the Lord?” He is good not to one order of existences---not to one planet only, but to all His creatures, in the countless worlds which compose the universe---among whom our earth is a speck, and our race as the drop of a bucket. God is good not for time only, but for eternity, providing oftentimes in ways that we know not for our eternal well-being. This explains why He afflicts while desiring the happiness of His creatures. By affliction He at one time stops the sinner in a career of crime, and at another by death, prevents his heaping up wrath against the day of wrath. He chastens, while as a father He pities His children, well knowing that in prosperity they are prone to go astray, and by adversity are prepared for the joys of Heaven. His is not the weak fondness of a mother who would restrain the arm about to perform a salutary, though painful operation on her child---nor that of an unfaithful magistrate, who, through false tenderness, acquits a criminal whose release is a curse to society---but a wise affection, which provides for the welfare of all by punishing the wicked, and can permit His children and loved ones to suffer, when that suffering is working together for their good. This consideration that God’s goodness is in unison with His infinite wisdom (if it do not solve,) may set our minds at rest, in regard to that mystery of mysteries in the government of God, the existence of moral evil. God cannot be proved to be the efficient cause of moral evil---nor can it be shewn that he was obliged either by justice or benevolence to prevent its existence---nor can it be proved that the existence of sin will in the end be a detriment to the universe. The all-wise one may have devised a way to bring a greater amount of good out of this permitted evil than could have been produced without its permission. We can never in this, or in any other instance, undertake to judge the ways of the Almighty---who, while good to all, is at the same time infinitely wise, and who may, therefore, achieve the greatest aggregate of benefit to His universe, in modes and by means far above our ken. While confessing ourselves unable to solve the mystery, we must praise the Lord for He is good---good even when we see it not, and be content with the Apostle to exclaim, “O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgments, and his ways past finding out.”

3d. Again the goodness of God must be so understood as not to militate with His holiness. All the moral attributes of Jehovah must not be merged in his benevolence. This were to make that a weakness which is now his glory. God desires the happiness of His creatures, but He is still the Holy One---the sin-hating God. While making His goodness pass before Moses, He reminds the Prophet of this---He proclaims Himself “the Lord God, merciful and gracious, pardoning iniquity, transgression and sin, but *who will by no means clear the guilty.*” It would involve a contradiction to suppose that a being supremely holy

will have the close communion of love and complacency with unholy creatures, continuing to be such. Losing sight of this, the ungodly indulge hopes of Heaven, because God is infinitely good---forgetting that He is also infinitely Holy, and that one attribute of His nature cannot be so extended as to interfere with the exercise of another. To suppose that Jehovah will reward and bless the wicked with the righteous, putting no difference between him that feareth God and him that feareth him not, is to ascribe not goodness properly so called, but irrational fondness to our judge, a fondness cherished too by doing continual violence to His nature as a sin-hating God. And would such treatment of the wicked bring glory to God for His goodness? He bears long with sinners in the present life, and is kind to the unthankful and the evil—and what is the result? Are they peculiarly grateful to God—peculiarly alive to His kindness? Alas, brethren, from His neglecting to punish, they infer His approbation of their wickedness. Because He is merciful, they question His righteousness. Concluding that sin cannot be so hateful in His sight, since He is kind to sinners—"they end by thinking God altogether such an one as themselves." Thus would it be in eternity. Were He to be gracious to the ungodly, and forego punishing them, without requiring satisfaction to His holiness, the result would be that He would be thought neither good nor holy. For their own honor, therefore, the Divine attributes must maintain their harmony each with the other, or, trenching on each other, their beauty is mared, and their glory destroyed—God is good, but He is also Holy.

4th. His goodness is in perfect unison with His justice. It may, it has inclined Him to provide a propitiation for sin other than the offender's death and suffering. It may, it does move Him to delay the infliction of merited punishment, and to strive long with the sinner to turn him from his evil way. But Divine mercy neither can, nor will deliver an impenitent transgressor from the hand of Divine justice. Goodness rather prepares the way for justice, by aggravating the sinfulness of the ungrateful and disobedient. A strictly just being, is a good being—much more than is God good who bears long with sinners, nor has recourse to His strange work of judgment, until His mercy is exhausted and His goodness despised—until the angels of Heaven, and the souls of the martyrs have long cried "how long O Lord Holy and just"—until repeated provocations constrain Him to vindicate the glory of His holiness, and His zeal for His justice.

Lastly, God's goodness cannot be repugnant to His veracity—"hath He said, and shall he not do it?" The same goodness which regulates His acts, regulated likewise His sayings—and "He is not a man that He should lie." Through moral necessity "He cannot lie." While then we glorify his veracity, by believing His promises of good to the righteous, we must also glorify it by giving credence to His denunciations of wrath against the wicked. If in time we cannot reconcile these threats with that "goodness to all His creatures" which he elsewhere claims, we should question our wisdom and knowledge, rather than God's faithfulness—"let God be true and every man a liar"—Thus understood, God is good to all. In Creation, Providence and grace," "He makes all His goodness pass before us."

1st. How many and vast are the blessings of Creation alone. Had no news of redemption been brought to fallen Adam on this single ground, how great would have been his obligations. To use the words of another,* "was it not enough for him, who but yesterday was nothing, to be advanced into an existence that is into one perfection of Deity? Was it not honor for the clay to be breathed upon, and for God to print His image on a piece of dirt! Was it no favor to make that a sun which He might have made a glow-worm? No privilege to man that he was made Lord of all things below! that the world was not only his house, but his kingdom! that God should raise up one piece of earth to rule over all the rest! There was no price paid to induce Him to bid Adam rise from the earth, a man, rather than a spire of grass, a twig, a stone, or some such contemptible superiority to nothing—no He furnished him out into the world with all this retinue of perfections upon no other motive, but because He had a mind to make him a glorious piece of workmanship, a specimen of the arts of omnipotence, to stand and glisten in the top of Creation! What but goodness inclined God to put a greater lustre on one piece of Chaos, than upon another! The fallen angels sinned against God only as Creator, yet stand they inexcusably condemned. Creation lays man under similar obligation, so that though we perish for our sins, we shall go to Hell obliged, and carry marks of Divine pardon with us to our very destruction." Did we view things aright, brethren, thanksgiving for creation would be something more than an empty form—for in it "God makes His goodness pass before us."

2d. In Providence we experience continual proof of His goodness. For us he arrays the lily, and clothes the grass in more than royal splendor, so that mount and valley sing. Again, to use the language of the same writer, "each season has, as it were, its command from Heaven, to furnish the world anew with benefits. When spring arrives the decrepit tree grows young and blossoms, the grass rises from the dead, and the flowers step forth as if the whole winter's interval were but a sleep, and the places whereon they slept, were indeed beds without a metaphor. The beasts of the field, the birds of the air, and the fishes of the deep, are constant pensioners on Divine bounty. With all of these He clothes our frames and spreads our tables in the wilderness, so that our cup runneth over—"goodness and mercy follow us all the days of our lives." Even since the fall of Adam, these relics of Paradise are ours to enjoy. They are dispensed too with equal hand to just and unjust. The sun rising, and the rain descending to visit the vineyard, as well when it is Ahab's, as while it was Naboth's." "The garners of the wicked, of the unthankful and the evil, are filled with plenty, so that their eyes stand out with fatness, and they have more than their hearts can wish." That we merely live, is by perpetual deliverance—death stands ready to enter the citadel of being through a thousand avenues, and lurks in ten thousand little causes. That we escape all these dangers through which we daily pass, is matter of amazement, proving that an eye ever watches over us, always seeing, although never seen. Thus, in His Providence, is God's goodness made to pass before us.

* South.

3d. But it is in grace that the most striking manifestations of Divine benevolence are made—universal redemption proclaims the Lord merciful and gracious. “He so loved *the world* that He gave His only begotten Son.” As all Creation, animate and inanimate, rational and irrational, shared the curse, so do all in their measure share the blessing. Hints are dropped by the sacred penmen that earth shall feel the influence of Christ’s redeeming love—that in the new heavens and the new earth, the Saints shall see the thistly curse repealed—and that the animal kingdom, “groaning and travailing in pain together until now,” under a participation in woe to man’s transgression due, shall experience a day of redemption, when “the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf, and the young lion, and the fatling together—when they shall not hurt nor destroy in all God’s holy mountain.” Angels, we have reason to believe, have been established in their first estate of glory by Christ’s death and blood-shedding. New sources of enjoyment are opened to them in the conversion of sinners, in the accession of just men made perfect to their number, while transporting views of Jehovah’s character are afforded by those depths of redeeming love into which “they ever desire to look.”

Men in this life reap some of the blessings of redemption. The world of the ungodly are spared many bitter pangs which would be felt were God to withdraw His grace, by which he “restrains the remainder of wrath,” and prevents the outbreaks of ungodliness, which else would make a hell of this world, and mutual tormentors of us all. The impenitent share the benefits of civilization and well ordered society which Christianity brings in her train. They receive much kindness and forbearance from the godly, which the grace of Christ alone could produce. In addition to which, continual offers are made to them in all sincerity and earnestness, of pardon, grace and glory through the merits of incarnate Deity. They are the subjects of the ordinary strivings of the Spirit, “given to every man to profit withal,” and which “they are exhorted not to quench.” The way of life and the way of death—the hope of glory and the threat of wrath—are set before them, and “they *will not* come to Christ that they might have life.” They perish, not because God is not good, but because they are cruel to their own souls. They destroy themselves, and in Hell must vindicate God’s goodness, saying “true and righteous are thy judgments.”

There are special spiritual privileges which believers in Jesus alone enjoy. Preventing grace in their case has issued in conviction and conversion. “They have passed from death unto life.” But grace does not there leave them, or the holiest of men would fall after a moment’s desertion into “wretchlessness of unclean living.” Grace must carry on the work begun, from hour to hour, from year to year, until the day of Jesus Christ. They are kept, therefore, day by day from falling—“kept as in a fort by the power of God through faith unto salvation”—and when they fall as “the just man does, seven times a day,” by grace they “rise again,” and amend their lives. Like Israel of old, “the hearts of all God’s children are bent to backslide.” “God it is who heals their backslidings and loves them freely.” He knows how to deliver the godly out of temptation, and makes a way of escape.

Boundless compassion alone keeps any of us from running a devil's career of crime, and thereby meriting a devil's doom. O it is of grace, free, sovereign, infinite, Almighty grace, that any poor, blind, weak, miserable, debased, sin-loving, God-hating sinner, is snatched from the depths of condemnation, guilt and woe, to sing in Heaven the praises of redeeming love. A sense of this grace it is which spreads holy peace and tranquil joy in the breasts of the contrite, and keeps the believer like a weaned child, in humble dependence on his Maker. Through a sense of grace we have peace in believing.

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

It is by such manifestations of His love in Christ, that God makes His goodness not only to pass before the eyes, but touch, subdue, soften, and inflame the hearts of His children.

And here brethren, we must cease, without attempting to pourtray that most transcendant exhibition of God's goodness—the salvation of the redeemed, the called, the justified, the glorified. Suffice it to know that it is the joy of the Lord, and the glory of Christ. Language of ours would degrade the high and holy theme! "Eye hath not seen it, ear hath not heard its deep songs of joy—thought cannot picture a world so fair." Enough for us to know that God in Christ will be there—that this God will be our God, and that throughout eternity He will "make all His goodness pass before us."



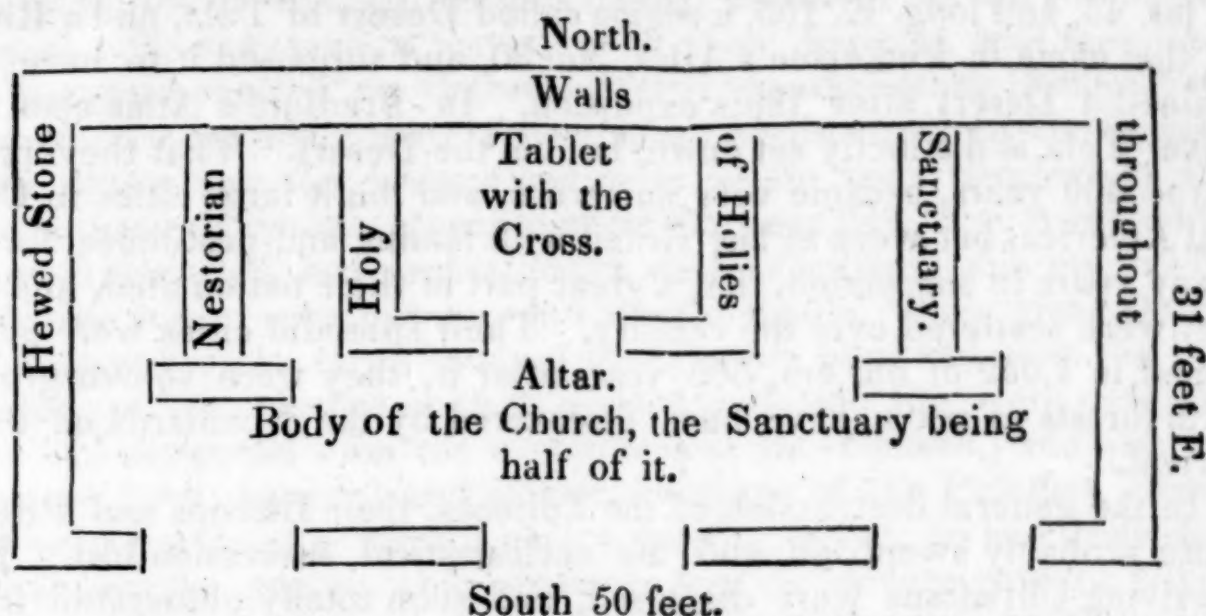
FOR THE GOSPEL MESSENGER.

THE NESTORIANS AND THE TOLTECAS.

We have been favored with permission to use the following correspondence, which can not but interest our readers generally, and encourage a spirit of Christian inquiry and research.

"My belief that the Toltecas, (a nation inhabiting Central America 500 years before the Spanish invassion,) had been taught Christianity by the Nestorian Missionaries, and had built at least one Nestorian Church in Central America, is founded on the following circumstances: Among the ruins of Palenque, Mr. Stevens saw and described the ruins of what he designates as Casa No. 2, in Vol. 2d, pages 344 and 6; it is the ground plan of this building, and the Stone Tablet on the back wall of it, which led me to the above opinion, as soon as I read Dr. Grant's description of the Nestorian Churches in pages 215 and 6, &c. Mr. Stevens does not suggest this opinion, for in page 348 he expressly says, "its uses and purposes are entirely incomprehensible." The drawing of this Tablet with the Cross, was made by Mr. Catherwood, the companion of Mr. Stevens. A previous copy had been taken by Mr. Castinado, and the original sent by Mr. Poinsett to the Literary and Philosophical Society in Philadelphia. Mr. Dupaix saw the Tablet and the Cross, and published Mr. Castinado's copy with his own observations.

Mr. Stevens' ground plan of the building is this :



Showing the different parts of a Nestorian Church, and leaving you to compare it with the description by Dr. Grant, of what he saw in Mesopotamia, at the head of the River Tigris. In page 216 he says—"The Holy of Holies still exists among the Nestorians. A small recess in the wall of their Church is called by that name. Christ having entered into this most holy place "once for all," a figure of the Cross is kept there, and no one enters. Again, page 217, "in the construction of their Churches, the Nestorians attach much greater importance, than the other Christians, to the Sanctuary, making it about half the size of the main body of the Church or Temple, as they call the place of general congregation. Their Churches, as well as the Sanctuary, may not be entered and contaminated by any of the ceremonial pollutions of the Levitical code." The figure of the Cross on the Stone Tablet also accords with the peculiarities of the Nestorians, it is perfectly plain; there is no figure or image carved on it—no such figure is permitted in their worship, either public or domestic. Two male figures are represented, one on each side of the Cross, looking devoutly on it, and one of them is extending a child towards it, which I have no doubt, is for the purpose of Infant Baptism, according to the rites of the Nestorians, see page 218. "On the 8th day her child may be baptized, (an ordinance which in the estimation of the Nestorians, takes the place of circumcision.)"

That the Nestorians did send their Missionaries to preach the Gospel throughout the East, to the utmost borders of Tartary and China, in the 4th, 5th, and 6th centuries, is proved by Dr. Grant's extracts, and references page 372 and 373. The Toltecas, by whom the elegant ruins were originally built, have recorded that they crossed the Red Sea with Moses, but having fallen into idolatry, separated from his command and travelled Eastward. That they finally settled as a nation in Tula, and were expelled from their homes in the 544th year of our era. Their continued history is not preserved by the Spaniards, but they agree, that the first thing seen of them in America was on the East side the Gulf of California. That they travelled peaceably South-Eastward, and built their first city about 40 or 50 miles East of the present City of Mexico in the year 590, calling it Tula or Tolla, after that of their lost

home. Writers have all said that no such place is known, but I found in lat. 45, and long. E. 105, a region called Desert of Tula, and a River of that name in Pinkerton's Atlas, No. 30, and supposed it to have remained a Desert after their expulsion. In Bradford's Atlas also the River Tula is distinctly set down, but not the Desert. That they prospered 400 years, became very numerous, and built large cities in Central America, but were at last visited with famine and pestilence, for so many years in succession, that a great part of their nation died, and the rest were scattered over the country. Their splendid cities were abandoned in 1,052 of our era, 500 years after it, they were so overgrown with forests as not to have been discovered by the Spaniards on their arrival.

In the general destruction of the Toltecas, their Bishops and Priests were probably swept off, and the ecclesiastical succession lost. The surviving Christians were dispersed, and soon totally obliterated from the knowledge of other nations. It is a singular co-incidence, that two Americans travelling in opposite regions of the earth, about the same time, and with very different objects, should return and publish at the same time their respective researches and discoveries, not knowing what either had done, and that these publications should reciprocally elucidate and confirm the histories, traditions and monuments of each country. The whole Stone Tablet has numerous Hieroglyphics on it, and one in particular, a strange Bird, is directly over the Cross.

—
REPLY.

Dear Sir,—Your theory, it seems to me, deserves much attention and farther investigation. Whether it will prove finally true, is perhaps too much to assert with confidence, until we are able to read the hieroglyphics given by Catherwood. But there is one thing confirmatory of it, which you do not mention as having noticed. As you have read Dr. Grant's work, you are aware that he endeavors to prove (and to my mind quite succeeds in his endeavor,) that the Nestorians are descendants of the Ten Tribes. He says in several places, that the Hebrew physiognomy of this people is so strongly marked, that they cannot by the countenance, be distinguished from the Jews residing in the same countries. Now any person looking over the faces given by Steven's in his plates must be struck with their clearly marked Jewish physiognomy. I have noticed no exception to this among all these plates. Some of them would be considered, if separated from their connexion and accompaniments, and exposed in the shop windows, as caricatures of some Jews. See then all these figures of Nestorians. It is more than I will venture to affirm, but it is a question worthy of some attention, and strongly confirmatory of your views.



FOR THE GOSPEL MESSENGER.

PREDESTINATION, CALVINISM, &c.

"There are always two errors to be avoided in discussing the question of Divine Grace. On the one hand the ancient heresy of the Pelagians, &c." "These disputes [of the Pelagians and semi-Pelagians,] unknown

in the Church before ; gave rise to that opposite error which was alluded to etc." "And this, on the other hand, the error of the Predestinationists. The Pelagians carrying on their disputes, and seeking to corrupt the people of the Catholic Church ; another monk [Pelagius was a monk,] in opposing their follies, must needs run into the opposite error, with which the Church had never before been perplexed. One Gotteschalk, in the 9th century, about the year 847, first broached the opinion that God had predestinated some to holiness and eternal life, and other some to wickedness and eternal death. The great Doctor, St. Augustine, who three hundred years before him, had been the confounder of the Donatist schism, (whose faith and life were pure, but they had separated from the communion of the Church,) and also had been the most powerful and efficient confuter of the Pelagian errors ; had never invented or uttered such a doctrine,—nay, he had disclaimed it, although he was an able champion for the sovereignty of Divine Grace. But this Gotteschalk, whom Rabanus Maurus, Archbishop of Mentz, in an Epistle of his extant, calls "a vagabond monk,"—pretended that he only taught St. Augustine's doctrine, which, how true it was, is evident from this ; that after much learned controversy and several synods, his doctrines were condemned, and he himself shut up in prison. Thus his doctrines were not spread much, nor was there any sect formed in consequence of them, until about 800 years after, when another monk, a layman, who never had ordination of any kind, revived them ; and upon whom, at the present day, this novel system is generally fathered. Thus then, being able to note the errors with their very author's rise and progress, we will be in no danger of esteeming them Apostolical ; unless indeed we suppose the whole Church to have been ignorant of the Apostolic doctrine, unto the days of these men, who were inspired to know (and revive) what was the truth. A supposition hampered with so many absurdities, that we suppose no rational person can entertain it. Now then let us contemplate these Apostolic words—"grow in grace." Not by receiving and cultivating through our own choice and strength ; for we have seen that the Pelagian error was unknown to the Church until the year 405 ; but not by walking in that grace, which we have necessarily by an eternal decree received, absolutely compelling us to eternal life,—for the Predestinationist error was first invented in the year 847. "Grow in grace"—not by attaining unto perfect sanctification here,—for this opinion belongs to the novelties of Pelagius ;—not by being led by an everlasting, irresistible and arbitrary selection, for this was the invention of Gotteschalk. While St. Augustine tells us that we can do nothing without God, he tells us also, that we "both act, and are actuated,"—for says he—"if you be not an operator, God will not be a co-operator." What makes these quotations more valuable is the fact, that they were Augustine's words after he became a Predestinationist of his own school. Calvinism is a system ; but I am persuaded that Divinity can not be *strictly systematic* without error somewhere ; it is properly Dogmatic, although we confound the terms, and so we use either with entire correctness. As to the question of election, however, (which appears to me *not* to involve the whole discussion of the operation of grace, and certainly does not *necessarily* the predestination question,) Mr. Faber's book may be regarded as unan-

swerable. But I am disposed to leave all such subtle distinctions to the school-men; and adhere to historic, rather than scholastic theology. Instead of making various *distinctions*, after the manner of Occam, Scotus, Aquinas, etc.—I am ready to admit that many things in Dogmatic Theology appear contradictory, because we can not perceive the *conjungens nodus*, or the *explicandi modus*; and among these are the absolute sovereignty and special Providence of God, and the freedom of man. Revelation and reason, however, demonstrate the former; Revelation also, and internal consciousness prove the latter. Both therefore are true, and both must be regarded in preaching. A *consistent Calvinist* in active parochial duty is an impossibility. A man *must* constantly preach to, and treat his parishioners in a manner diametrically opposed to consistent Calvinism,—he must modify his theory so that it becomes in practice harmless; or if he be a metaphysician he must give it up. A few consistent Calvinists (out of Professor's chairs and such like situations, they may exist well enough,) are found in practical parochial duty; but they are generally ignorant men, who preach rank antinomianism. How different the practical preaching of Drs. Scott, Henry, Dwight, from consistent, legitimate Calvinism;—they were *compelled* to modify their theory, when they left the region of abstract speculation. The late venerable Bishop Moore, preached himself out of Calvinism. But I am presuming too far I fear, only let me add, that ignorant of ecclesiastical antiquity as I am, I must become even still more so, before I relinquish Catholic Verity, for the institutions of John Calvin, Pope of Geneva.

JUVENIS.



FOR THE GOSPEL MESSENGER.

Report to the Board of Managers of the Charleston Protestant Episcopal Female Domestic Missionary Society, at their Twenty-Second Anniversary, by the Missionary of St. Stephen's Chapel, from Jan. 1st, to July 12th, 1842.

Respected Ladies,—It is with feelings of devout thankfulness to Almighty God, for the blessings of continued health to himself, and of increased prosperity to his Mission, that your Missionary submits this, his third Semi-Annual Report, to your consideration. The usual services in the Chapel have been regularly held without a single interruption, and the congregations have been such as to encourage the hope, that the people of his charge are becoming more and more attentive to "the things which make for their everlasting peace." The holy communion has been administered on the last Sunday in each month, and also on Whit-Sunday and Trinity Sunday, to rather larger numbers than heretofore. It has also been administered 9 times in private to the sick, he hopes, with spiritual profit.

Since the 1st of January, there have been in the Mission 19 baptisms, 5 marriages, and 17 funerals, and your Missionary has paid 546 visits. There are at present connected with the Chapel, 126 white families and 10 colored—besides 87 white individuals, and 14 colored. The number of colored persons who attend regularly are considerably more than those mentioned, but no more have as yet given in their names. The

number of communicants are at present 104 white and 14 colored. There were on Sunday last confirmed by the Bishop in St. Stephen's Chapel, 18 white and 4 colored persons. Of these 6 had previously been admitted to the Lord's supper, and all the rest are ready and desirous of participating in that Sacrament at the next opportunity which offers for their so doing. In addition to those confirmed in the Chapel, three others, who are invalids, were this day, 11th July, confirmed by the Bishop at their respective houses; each of whom had previously had the communion administered to them in private.

During the last six months, there have been in our Sunday school 16 female, and 4 male teachers, and 122 children on an average in attendance. Most efficient aid is rendered to the school by a gentleman at present connected with the Chapel, who has kindly undertaken to visit the absent scholars from week to week.

The Organist's and Sexton's salaries have been paid regularly at the end of each quarter, and there is at present a sufficient sum in hand to meet their demands for the quarter ending the 25th of this month.

In addition to this, the congregation have contributed—

For expenses of the Chapel,	-	-	-	\$17 86
" Missions,	-	-	-	31 02
" Communion Alms,	-	-	-	92 58
				<hr/>
				\$141 46

There have been received from individuals the sum of \$14 00, and from other congregations the sum of \$65 00. These sums with the Communion Alms have afforded assistance to 21 needy persons.

From the Treasurer's Report herewith sent, you will perceive that there is still a debt of \$104 97 resting upon us. This we are endeavoring gradually to diminish, by applying towards it the proceeds of the boxes, so far as they are not needed for the necessary expenses of the Chapel. It would, however, be a great relief to us, if some of our kind friends would aid us in throwing off this unpleasant incumbrance more speedily than we can thus hope to do it.

The Bible class has been continued as regularly as circumstances permitted; and your Missionary is happy in being able to state that it has in general been much better attended than formerly.

Feeling deeply interested in the cause of Missions, both at home and abroad, he has endeavoured to interest all among whom he ministers in its support. And it is with pleasure he mentions that at his proposition—as being in his judgment the most effectual way of advancing the interests of *that Foreign Mission*, which seems to have the greatest and most peculiar claims upon *us* for support—his Bible class have undertaken to support a boy at our Mission schools in Africa, to be called "Nathaniel Bowen," and have already forwarded the annual amount required \$20 00. In the same way, the Sunday school have undertaken to support another, to be called "Paul Trapier," and have contributed towards it \$15 69; the colored congregation have undertaken to support a third, to be called "Theodore Dehon," and with the aid of some members from other congregations have forwarded \$20 00; and a portion of the white congregation have undertaken to support a fourth,

to be called "Daniel Cobia," and have contributed towards it \$12 30. The subject of Missions is regularly presented before the congregation on the morning of the first Sunday in each month, and the proceeds of the boxes on that day applied to their support—those *specially marked* to Africa—and the balance to Missions in the United States.

With the hope of leading the people of his charge to estimate properly and use profitably, the sacrament of baptism, your Missionary soon after taking charge of the Mission, set apart the afternoon of the first Sunday in each month for its administration, and generally endeavoured to adapt his sermons to the occasion. He has just concluded a series of sermons directly in reference to that sacrament, which he trusts, and has good reason to believe, has not been delivered in vain. The most, if not all of his congregation, he hopes have been thereby convinced of the gross inconsistency, and impropriety of presenting their children to the Lord by the hands of faithless, prayerless, and ungodly sponsors.

Having been elected a Trustee of Free School No. 5, and also been invited by the teacher of one of the schools of the Ladies' Charity School, to visit her school, your Missionary has judged it not inconsistent with his duties as Missionary among the poor, to spend a part of every Monday in attending these schools. He has accordingly—except when prevented by pressing Parochial calls—visited each of them, once every fortnight. In this way he hopes to supply, in some measure, the want of a regular Parochial school in connexion with his Mission, which he despairs for some time to see established, although he still cherishes hopes that it may eventually be.

The number of families in regular connexion with the Mission, having considerably increased, your Missionary would respectfully suggest the propriety of enlarging the Chapel, in order that none might have cause to plead the want of *seats*, as an excuse for absenting themselves from public worship. There are really more persons in the Mission, than he believes the seats now provided can comfortably accommodate. And besides those connected with the Mission, there are many from other congregations, who worship at the Chapel a part almost of every Sunday. Your Missionary has felt himself at a loss what to do in regard to this latter class of persons. Understanding that most of them worship there because physically unable to go to their own places of worship twice a day—particularly in the summer season,—and thinking it better that they should come to the Chapel than stay at home, or go to the Churches of other denominations, he has felt loth to say any thing which might discourage their attendance. Indeed it has only been within the few months last past, that he has had any just grounds for believing, that *their* attendance interfered at all with that of the regular members of the congregation. That it *now* does so, he has some reason to think, and yet he knows not, under their circumstances, how to say to them "stay away." Many among them, he believes, as well as many in regular connexion with the Chapel, would cheerfully subscribe towards its enlargement. And he submits to your consideration whether a more suitable time for enlarging it is likely to be found than the present, when both materials and labor are so remarkably cheap. If it meet your approba-

tion and that of the Executive Committee, your Missionary will be glad, at least to make the effort, to raise the necessary funds.

Your Missionary is encouraged to hope, that while his congregation, has been increasing in numbers, its members have also been "growing in grace." During the past season there has been among them more sickness, than during the whole of the last year. This has afforded him frequent opportunity of solemnly urging upon them in private the necessity of personal religion. These private appeals, together with the regular ministrations of the sanctuary, he has good reason to believe have not been lost upon them. That the Lord may carry on His good work among them, strengthening and confirming those who have chosen Him to be their portion, and awakening those now inattentive to their best interests, to a sense of their condition, and an earnest endeavour to "work out their salvation," is your Missionary's fervent prayer.

Respectfully,

THOMAS C. DUPONT.

Report of the Missionary of St. John's Chapel, Hampstead, to the same Board.

The time having arrived for me to report to you, Respected Ladies, I will now lay before you, the following statement of duties performed by me, as Missionary of St. John's Chapel, from January to July, 1842. I have baptized 7 white children; also, 1 colored adult and 3 children. Solemnized 2 marriages, 1 white, and 1 colored. Buried 1 white adult, and 4 children; also, 2 colored adults, and 1 child. Three white families have left the State, and 3 removed to the city. Present number of white families connected with the Chapel is 47; colored, 13. The attendants upon morning and evening service, by occasional worshippers continues to fluctuate. 8 white communicants have been added, five of whom, through removal to the neighborhood. 4 communicants have left Charleston. The present number of whites is 22; colored communicants 15. The Sunday school for white and colored children, is held every Sunday morning before service, and that for colored adults and children in the afternoon, immediately after service. The Missionary, Superintendent, and five other teachers, attend the morning Sunday school, and that of the evening is altogether under his care. The scholars of both schools are more regular in their attendance at this time than during the winter season.

Divine service has been regularly held twice on every Lord's day, and the children of the congregation catechised on the 2d Sunday of every month. The Lord's Supper has been administered once every month, (on 3d Sunday.) Care has been observed in distributing Bibles, Prayer Books and Tracts, (English, French, and German,) wherever they were needed. Through the benevolent exertions of some ladies, who are ever active in supplying the wants of others, a neat and suitable marble Font has been purchased and presented to our Chapel.

Divine service has been held on Saturday mornings at 11 o'clock, according to the late arrangement made for holding service in our Churches. In bringing the notice before our congregation, the following remarks were offered. I take this opportunity to request the heads

of families, to endeavor so to regulate their affairs, that they and their household may be able to unite in coming to the house of the Lord, on every Saturday. I trust that the children generally may be able to attend service, as every Saturday will be a holiday. Should we, my brethren, endeavor to spend one hour together in the house of God on that day, may we not look for God's blessing—may we not hope, that an hour so spent, will in a special manner prepare our hearts for a due celebration of the coming Sabbath? Let this be the resolve of each of us brethren, "as for me and my house, we will serve the Lord."

Feeling it to be his duty to render such assistance as was in his power, in endeavoring to direct a fellow mortal to a due consideration of his immortal interests, your Missionary visited the criminal who was lately executed for murder. The prisoner received him very cordially, and seemed to appreciate the motives that directed him to seek his acquaintance. He listened attentively to the portions of Scripture read and expounded, and readily joined in the prayers put up in his behalf. On promising that he would again call to see him, he replied "Sir, I thank you much for this visit, come again, and you will find me in my cell, which I greatly prefer to this room, as I shall then be able to reflect better, and turn my thoughts more effectually on my soul's good." The mentioned cell was according to request visited by the Missionary, and he found its inmate happy to see him. Several hours were here spent in reading and expounding God's word, and in praying to God according to the excellent "form of prayer for the Visitation of Prisoners," provided by the Church. It was truly delightful to hear, the solemn silence that prevailed in this solitary abode, broken by the earnest responses, as they fell from the lips of the prisoner. Praying that the Almighty will continue to bless our endeavors, I remain ladies, your's truly in the Lord,

ALEX. W. MARSHALL.

The following is a statement of money received by the Missionary of St. John's Chapel, Hampstead, Charleston Neck, for distribution :

1842.	Jan. 16th, Communion Alms of St. John's Chapel,	-	\$2 40
	Feb. 7th, Communion Alms from St. Philip's,	-	5 00
	" 15th, Communion Alms from St. Michael's,	-	2 00
	" " From late Rev. U. M. Wheeler, a gold coin,		10 50
	" 27th, Communion Alms of St. John's Chapel,	-	2 50
	March 7th, Communion Alms from St. Philip's,	-	5 00
	" 26th, From Mrs. Alice Heyward,	- - -	5 00
	" 27th, Communion Alms of St. John's Chapel,	-	3 62½
	April 1st, Communion Alms from St. Michael's,	-	2 00
	" 3d, From Mrs. John Johnson, for a lame woman,		2 00
	" 4th, Communion Alms from St. Philip's,	-	5 00
	" 17th, Communion Alms of St. John's Chapel,	-	1 50
	" 19th, Communion Alms from St. John's, Berkley,		5 00
	May 1st, Communion Alms from St. Michael's,	-	4 00
	" 2d, Communion Alms from St. Philip's,	- - -	5 00
	" 15th, Communion Alms of St. John's Chapel,	-	3 42
	" 26th, Communion Alms from St. Michael's,	- -	10 00

June 9th, Communion Alms from St. Philips's,	-	5 00
" 19th, Communion Alms of St. John's Chapel,	-	2 52
" 26th, From Miss Rutledge for S. School Library,		1 00
" From Mrs. John Johnson,	-	1 00
		<hr/>
		\$82 46½

The above amount has been distributed to appropriate objects.

A. W. M.

NOTICES OF NEW PUBLICATIONS.

The Book of Ratramn, the Priest and Monk of Corbey, commonly called Bertram, on the Body and Blood of the Lord; to which is added, an Appendix, containing the Saxon Homily of Ælfric. Oxford, 1838.—There are no Protestants, who hold the doctrine of Transubstantiation, but we fear there are too many who have unsound views of the Lord's Supper. And there may be Episcopalians who overlook the statement in our Catechism, viz: that the body and blood of Christ are therein "*spiritually* taken and received by the faithful"—that it is a mystery, and not merely a memorial. We invite attention therefore to the book before us. Its history is briefly this: "It was undoubtedly written in the middle of the ninth century, at the request of Charles the Bald, who reigned from the year 840 to 877, to oppose the doctrine of Transubstantiation, which Paschasius about that time first propounded. Its author has gone under several names, Ratramn, Intramn, and Bertram. The learned Cave, in his *Historia Litteraria*, thus sums up the fate of this Tract: 'All who have taken their lessons in Theology know, how plainly, how learnedly he treateth the subject of the Eucharist in his book concerning the Body and Blood of Christ, and how clearly *he rejecteth* the dogma of Transubstantiation as it is explained in the Romish Schools. Wherefore the Papists from their desire to banish this Tract to Anticyra, or rather to Orcus itself, (for it has been stamped with the black mark of condemnation by the Censors of Trent, and Louvain, by Sixtus Senensis, Bellarmine, Genebrard, Possevin, Gregory of Valentia, Gretzer, &c.) have attacked it with every instrument of hostility.'"

"The Homily in the Appendix was set forth, together with the two Epistles of Ælfric, by Abp. Parker, with his own subscription, that of the Abp. of York, and thirteen Bishops, under the title of '*A Testimony of Antiquity, shewing the Ancient Faith of the Church of England, touching the Sacrament of the Body and Blood of the Lord, here publicly preached, and also received in the Saxons time, above 700 years ago.*' This Sermon was appointed in the reign of the Saxons to be pronounced to the people before they should receive the Communion on Easter Day."

Bishop Ridley said of Bertram: "This man was the first that pulled me by the ear, and forced me from the common error of the Roman Church, to a more diligent search of Scripture, and Ecclesiastical writers on this matter."

Our author remarks: "Since this change (in the Holy Supper,) is not corporally but spiritually wrought, it followeth, that we must acknowledge it to be done in a figure, since, under the veil of corporeal bread and corporeal wine, the spiritual Body and the spiritual Blood of Christ do exist. Not that two things co-exist diverse between themselves, namely body and spirit, but one and the same thing hath in one respect the nature of bread and wine, in another is the Body and Blood of Christ. As far as they are corporally handled, they are in their nature, corporeal creatures, but in their power, and as they are spiritually made, they are the mysteries of the Body and Blood of Christ." * * "In like sort the manna, which was given to the people from heaven, and the water, which flowed from the rock, had a corporeal existence, and were meat and drink for the bodies of the people; yet the Apostle calleth that manna, and that water spiritual meat and spiritual drink. How so? because in those corporeal substances the spiritual power of the word was contained, which was meat and drink to the souls rather than the bodies of believers." * * "Yet let it not be thought, from my saying this, that in the mystery of the Sacrament, the Body and Blood of the Lord are not received by the faithful, for faith receiveth that which it believeth, not that which the eye beholdeth. It is spiritual meat, and spiritual drink, spiritually doth it feed the soul, and giveth life, which shall satisfy for ever, as our Saviour saith Himself, when commending to us this mystery, 'It is the Spirit which quickeneth, the flesh profiteth nothing.'" These views he sustains by quotations from these fathers, St. Augustine, St. Isidore, St. Ambrose, and St. Hierom.

From Homily teaching the same doctrine, we make this admirable extract:—"The Holy Font-water, that is called the well-spring of life, is like in shape to other waters, and is subject to corruption, but the holy Ghosts might commeth to the corruptible water, through the Priests blessing, and it may after wash the body and soul from all sin, through ghostly might. Behold now we see two things in this one creature. After true nature, that water is corruptible water, and after ghostly mystery, hath hallowing might. So also if we behold that holy housell* after bodily understanding, than see we that it is a creature corruptible and mutable: if we acknowledge therein ghostly might, then understand we that life is therein, and that it giveth immortalitie to them that eat it with beleefe. Much is betwixt the invisible might of the holy housell, and the visible shape of his proper nature; it is naturally corruptible bread, and corruptible wine: and is by might of God's word truly Christ's body and his blood: not so notwithstanding bodily, but ghostly. Much is betwixt the body Christ suffered in, and the body that is hallowed to housell. The body truly that Christ suffered in was borne of the flesh of Marie, with blood, and with bone, with skin, and with sinews, in humane lims, with a reasonable soul living: and his ghostly body, which we call the housell, is gathered of many cornes: without blood, and bone, without lim, without soule; and therefore nothing is to be understood therein bodily, but all is ghostly to be understood. Whatsoever is in that housell, which giveth substance of life, that is of the ghostly might, and invisible doing. Therefore is that holy housell called a mysterie, because there is one thing in it seene, and another thing

* This is the Saxon word for *Eucharist*.

understood. That which is there seene, hath bodily shape: and that we do there understand, hath ghostly might. Certainly Christ's body which suffered death, and rose from death, never dieth henceforth: but is eternal and unpassible. Thot housell is temporal, not eternal: corruptible, and dealed into sundry parts: chewed between teeth, and sent into the belly: howbeit neverthelesse after ghostly might, it is all in every part. Many receive that holy Body, and yet notwithstanding, it so all in every part after ghostly mystery. Though some chew lesse deale, yet is there no more might notwithstanding in the more part, then in the lesse, because it is all in all men after the invisible might. This mystery is a pledge and a figure: Christ's body is truth it selfe. This pledge we doe keep mystically, untill that we be come to the truth it selfe, and then is this pledge ended. Truly it is so as we before have said, Christ's Body and his Blood: not bodily but ghostly. And ye should not search how it is done, but hold it in your beleefe that it is so done."

Sermon delivered at the opening of the Fifty-Second Annual Convention of the Diocese of Delaware, held in St. Andrew's Church, Wilmington, May 25th, 1842. By the Right Rev. Alfred Lee, Bishop of the Diocese.—The text is Psalm lxxx. 14, and after pointing out the analogy in the depression of the Church in Delaware, and *that* of Judea, the Rt. Rev. Preacher appropriately, and interestingly invites his charge to look for relief and prosperity where the Church at Jerusalem found it.

The indispensable condition of *acceptable* prayer is well set forth in this passage: "But *the plea* which he represents as most availing, hath respect to the *branch* of his vineyard which the Lord had made strong for himself. 'Let thy hand be upon the man of thy right hand, upon the Son of man whom thou madest strong for thyself.' It is, we conceive, to Christ, the hope of his people from the beginning, ever the consolation of Israel, that he here alludes. The name with which he would avert divine anger, and induce the Lord to look with favor upon his seemingly forsaken heritage, is that of the Son of man, the branch as well as the root of the vine; for whose sake the vine itself is spared and blessed. And if Christ may be but manifested among them and for them, then will their night be turned into day. 'So will we not go back from thee; quicken us and we will call upon thy name.'"

The doctrine that "whom the Lord loveth he chasteneth," is thus expounded:—"Even the day of trouble is to afford encouragement, inasmuch as it shews the Lord's concernment with his heritage. He is still busy with it. The husbandman is pruning the vine. And wherefore, but that it may yet strike root downward and bear fruit upward? The trial, sharp as it may be, is but the voice of the Lord, calling to a lukewarm or unfaithful Church—"as many as I love, I rebuke and chasten, be zealous therefore and repent."

We invite attention to these just and useful sentiments:—"The Church is the Lord's instrument for effecting his great work of bringing the redeemed to the knowledge and love of their Redeemer, of reclaiming the wanderers, restoring the lost, enlightening the ignorant, and gathering those ready to perish into the ark of salvation. But if

the Church become untrue to her Lord's behest, unmindful of her great trust, supine and indifferent where she should be actively engaged, cold and worldly where she should be full of spiritual life, distracted and divided where she should be united and harmonious : what reason has she to expect the smiles of heaven? 'If the salt have lost its savour, wherewith shall it be salted?' If the candlestick emit no bright and abiding ray, wherefore should it not be removed out of its place?"

"*Means must be used.* Reliance on prayer is never meant to supersede, but to lead us to the humble, and diligent, and hopeful employment of such as are accordant with the divine word. So far is prayer from dispensing with suitable means, that to neglect them, evidences a want of sincerity in our petitions. While we ought to pray as if prayer were every thing, we should labor as if effort were every thing. And if we are truly engaged in supplication, we shall not, we cannot be negligent and remiss in exertion."

"I am persuaded brethren, that in spite of our supposed poverty, if all who call themselves friends of the Church, rightly viewed their obligation, and suitably appreciated their privilege, realized the account which they must hereafter give of their stewardship, felt as true an interest in the cause of Christ as in the political contest, esteemed salvation to be more precious than luxuries and superfluities, inquired not what others might give, but made it a matter of conscience between themselves and the Great Giver of all they possess, there would be no difficulty in the adequate support of as many ministers as we need. Our Missionary Society would have the means of aiding the feebler parishes, and extending the services of the Church. Ministrations thus supported would also be more highly prized. The attendance upon them would be fuller and more punctual, the attention given more earnest, and the whole effect more marked and abiding." * * "The Church would not wait until her children become mature in impenitence, callous in sin, immersed in worldliness, that they may then, by loud denunciation and violent effort be tured from the ways of death, but she would seize upon the conscience while yet tender, instruct the mind while open, and fill the heart with the graces of the Spirit, ere it be pre-occupied by pleasure, care and covetousness. And most contrary is it to all her principles, that strangers and aliens from her communion should have the guidance and instruction of her youth."

"The Church, of which we are members, is the witness for unity in an age of division. In the midst of multiform and conflicting sects and opinions, she maintains and sets forth those principles, which, apprehended and embraced, would re-unite the scattered limbs and members, and compact them into one harmonious body, fitly joined together. She, and she alone possesses that specific which can heal the bitter waters of dissension. How weighty then the obligation upon her members, 'to maintain and set forward quietness, peace and love.' What fearful responsibility will rest upon those, who, by fomenting discord within the walls of Zion, make her a reproach and by-word, and altogether annul the benefits of her testimony to the cardinal truth upon which Jesus dwelt so fervently—that 'they all should be one.'" * * "We are engaged in the Lord's work: we are furthering not a mere *human* institution: we are banded in no scheme of our own contrivance, devoted to no

selfish object. We are aiming to advance *no novelty* of the age, no boasted improvement of the human intellect; but we stand in the *old* ways, and point to the time-honored paths wherein holy men of many generations have travelled to their rest. We maintain primitive and well-proved principles, in an age of change and agitation. We labor cheerfully for that venerable Church, which hath come down to us so little changed from Apostolic days. And we know and are assured, that though for a time depressed and cast down, she must, nevertheless, 'arise and shine.' As scheme upon scheme of man's origination, after its brief day of fame, explodes and passes away, she will but become better known and more highly prized. As one blazing meteor after another, disappears in darkness, her bright and benign rays will be cast over the troubled waters with still increasing radiance. Her steady advance throughout our land, against the strong tide of prejudice, is the harbinger of future extension and success.

SELECTIONS.

EXTRACT FROM BISHOP MEADE'S ADDRESS TO THE CONVENTION OF VIRGINIA, 1842.

"There is one class of the poor of this world abounding in our parishes, which I cannot too often and earnestly commend to your pastoral care. The subject was presented to you at the last Convention in a report, of which I would remind you, and which I should be glad to see republished in some way that will bring it before the eyes of our people. I am happy to know that there is an increased sense of duty towards the servants, on the part of some of the Clergy, especially the younger ones, whose first love and labors in the ministry have been in a good measure directed to this subject. I hope it will never abate, but that, from the press and pulpit, from house to house, by day and by night, on the Sabbath and other days, they will seek to bring down God's blessing on the Gospel faithfully preached to these, the poor of our land. If the first men in the ministry of our Mother Church—men of birth and fortune, education, and talents—devote themselves, as many do, entirely to large congregations of the very poor—far poorer often than our servants; where sometimes scarce a family of birth, education, or refinement to be found—should not all of our ministers feel it a privilege to spend some portion of their time in attending to these most ignorant and neglected ones, whom our common Father made of one blood with ourselves, and for whom, as for us, one Saviour died. Let us, my brethren, seek all opportunities of ministering to them, and of pressing the duty of their religious instruction upon their owners. Just in proportion as the ministers of religion shall feel deeply and labor zealously in this cause, will the masters and mistresses be influenced to do the same. If the former be indifferent and inactive, the latter will be negligent, and their consciences fall asleep. In this respect, it will surely be, like priest, like people; and, therefore, it becomes the Clergy to feel the heavy responsibility resting upon them. It should encourage us to action in this cause, to think that a small congregation become

quite large when considered as comprehending this class of our fellow-beings. Nor would our ministers be less benefited than their hearers; for in seeking to bless the poor, themselves will be blessed of the poor man's friend. Moreover, a better school there cannot be for learning how to practice that foolishness of preaching by which God is pleased to save men; and he who does not know how to preach the Gospel to the poor, does not know how to preach as Christ and the Apostles preached.

"While on this subject, we cannot refrain from expressing our gratification in the knowledge that the hearts of some of the Laity are more and more alive to this duty, and that they will be ready to encourage the Clergy to a trial of their ministry among the servants. May God put it into their hearts, and into the hearts of their wives and children, to take an active part in the use of the necessary means for accomplishing the desired object. If such persons as Wilberforce, the Thorntons, and Mrs. Hannah Moore felt it to be a duty and honor to teach in the Sunday schools of England, where the poorest of her children were collected to receive instruction, surely it would not be regarded as beneath any of our Christians in Virginia to take part in teaching the Truths of Heaven to our ignorant servants. For our encouragement, let it again be mentioned, that not only the ministers of religion, but some of the first amongst the masters and mistresses of the South, spend a portion of the Sabbath, in the Churches or other places, in delivering oral instruction to the servants; and let the question be renewed, whether in many of our congregations, Sunday-schools for oral instruction to the servants, under the care of the minister and members of the Church, might not easily be raised and effectually prosecuted.

"5th. As, however, we would have our Church to be made the instrument of the greatest good in the world, I hope we shall not confine our labors and zeal to the poor and ignorant of our own State or land; but that our hearts will be enlarged, and our hands stretched out with the Gospel to all lands."



THE ADDRESS OF THE BISHOP OF GEORGIA.

Extracts from it.

"Our Schools have flourished at the Springs beyond our most sanguine expectation. In spite of the strict Episcopal principles upon which we arranged the enterprise—in spite of the numerous schools which are scattered over the State—in spite of the prejudices which were excited and fostered against us by designing and interested parties—in spite of the pecuniary embarrassment of the times, which has compelled every body to husband their resources to the uttermost, the excellence of the instruction and the devoted religious spirit which breathes around the Institute, have worked our schools silently and surely into the favor of Christian parents, and have made them anxious, of whatever denomination, to secure their advantages to their children. We lack but twelve, should all return who were attached to the schools the last term, of our full complement. It seems strange, that, among all the other plans which have been adopted in the slave-holding States for the promotion

of education, the one, upon which turns the success of our Institute, should never before have engaged the public attention, especially when something of the same kind has been successfully carried on, for many years, in the Island of Barbadoes. Our plan—one struck out very much by the circumstances of the case—is to make a stock farm cultivated by a slave force owned by the Institute, pay all the expenses of the schools except the salaries of the Instructors. By throwing only this burden upon the tuition money, we are enabled, should the plan continue to work as well as it has hitherto done, to furnish the best education, together with all such accomplishments as Christian parents should desire for their children, at a cost far below the usual charges, at the same time that we improve the property and enlarge the schools. Working at disadvantage the past year upon this plan—subjected to large expense in the improvement of the Institute, with many of our scholars coming in late in the year, we have been enabled, through the blessing of God, and the admirable management of our Superintendant, to maintain the Institute upon the most liberal footing, and to say at the end of one year's experience, that we owe no man any thing but love." * *

"Another part of my plan is to combine with the education and accomplishments of these schools some instruction, during leisure moments, in rural economy. Not that the boys will be required to labor at all: but if the farm be well cultivated and skilfully arranged they may be taught many lessons of management and economy, to be turned to good account in after life. And whether much be gained or not in this particular, we are so imitative, that we will carry away from our early associations, feelings and habits that it will be difficult afterwards to get rid of. A long residence, during years of boyhood, upon a well kept and well arranged farm, will impress upon the eye and upon the feelings a habit of order and neatness which will make most of them, afterwards, attentive to these things in their own domestic relations. They will also be trained in the best mode of performing their duties as the owners of slaves, and the masters of human beings for whose souls they must give an account." * *

"It gave me pleasure to perceive upon my late visitation, how generally my suggestions of last year, in relation to the religious instruction of negroes, have been acted upon. At almost every point I found a Sunday school for their benefit in full operation, and, for the most part, well attended, and taught by the most intelligent members of the congregation. Upon the Clergy would I urge a perseverance in this good work—this labor of love—nothing but perseverance—perseverance through every discouragement—perseverance in the most systematic manner, will produce the result which I desire to see—a body of well instructed colored communicants in every Episcopal Church. The Sunday School is the nursery whence these members must be drawn—the Sunday School, conducted as much as possible upon the system recommended in the last Conventional address. Upon the Laity would I also press this matter, especially upon the large slave-owners of the Eastern and middle sections of the State, as demanding their most imperative attention. I know that to a certain extent it is attended to, but at the best, very imperfectly and inadequately. It can only be effectually carried out by a judicious union of adjacent plantations and the procurement of a Clergyman who will live in the midst of them and

be a Pastor—a Pastor in the old and primitive sense of that word—one feeding them with knowledge and with truth. It is difficult to find in our Church, men willing to labor perseveringly in this field; but I trust that they will be raised up of God for our necessities." * * "It does not become us as the Church of Christ, whose treasures have always been the poor, and the afflicted, and the ignorant, to devolve the slaves whom the Lord has entrusted to us, upon any other teaching than our own. If we do, we shall have to answer for it to the Great Head of the Church; and we shall certainly suffer for it here upon earth."



SPURIOUS LIBERALITY.

From Rev. Dr. Rudd's Address.

There is a prevalent spirit in this age, unfriendly, even dangerous to the advancement of sound and rational religion: it is that spirit of spurious liberty, which proposes an amalgamation of all for the prosperity of piety. A more mischievous principle cannot well be adopted. It may sound well to the ear, but the understanding of a careful observer will reject it as absurd. Of all the denominations which exist, is there any *one* which could honestly unite with all the rest! And unless you can go this length, your principle of amalgamation is but the figment of a imagination, the child of a weak and ill-judging parent. Can those who rely for salvation upon the atonement of Christ, unite upon equal terms with those who say his blood has no merit? Can they who reject all sacraments and all ministry, come in with those who maintain them both? Can those who believe in the unalterable election of a few to eternal life, and they who expect the complete salvation of all without accountability, come together without a surrender of principle on one side or the other? This cannot in conscience be asked, and therefore the enjoyment of quiet and harmony, the true end of liberty, will be best promoted by allowing each denomination to adhere to its own distinctive principles. This does not destroy that charity which believes that there are good and pious people in all classes of believers. It does not awaken any desire to raise a bar for the exclusion of others from the paradise of God. Though friends may have been born and educated under different systems of government, we still love them and wish them well. It does not destroy social harmony and good feeling, if neighbors adopt different modes of cultivating their fields, while they are careful to keep up their respective boundaries and enclosures. Why, then, should the mode in which we plant the seed and cherish the growth of grace in our hearts, be cause of difficulty? I would yield to none in the cultivation of kind feelings towards those who differ from me on religious subjects. I number among them many that I respect and love, but I believe the safe way for the preservation of that love and good will, is to agree that we keep our own religious peculiarities distinct. The truth is, no denomination ever grows and flourishes when it ceases to preserve and maintain its distinctive features. Those who understand the philosophy of human nature understand this principle well; and though many may talk much of liberty, it is too often a liberty which is expected to yield to them.

GLEANINGS, BY A CORRESPONDENT.

THE HOLY TRINITY.

The Doctrine of the Trinity lies shortly in these particulars: 1. That the Father is God (in the strict sense of *necessary*, as opposed to *precarious* existence,) and the Son God, and the Holy Ghost God, in the same sense of the word God. 2. That the Father is not the Son, nor the Son the Father, nor the Holy Ghost either Father or Son; they are distinct, so that one is not the other; that is, as we now term it, they are three distinct persons, and two of them eternally referred up to one. 3. These three, however, distinct enough to be three persons, are yet united enough to be one God.—*Waterland*.

GOD THE SON.

Where shall I begin to wonder at thee, O thou Divine and eternal Peace Maker, the Saviour of men, the Anointed of God, Mediator between God and man; in whom there is nothing which doth not exceed not only the conception, but the very wonder of angels, who saw thee in thy humiliation with silence, and adore thee in thy glory with perpetual praises and rejoicings. Thou wast forever of thyself as God, of the Father as Son; the eternal Son of an eternal Father; not later in being, not less in dignity, nor other in substance; begotten without diminution of Him that begot thee, while he communicated that wholly to thee which he retained wholly in himself, because both were infinite; without inequality of nature, without division of essence; when being in this estate, thine infinite love and mercy caused thee, O Saviour, to empty thyself of thy glory, that thou mightest put on our shame and misery. Wherefore not ceasing to be God as thou wert, thou beganst to be what thou wert not—man; to the end that thou mightest be a perfect Mediator between God and man, which wert both in one person; God, that thou mightest satisfy; man, that thou mightest suffer;—that since man had sinned, and God was offended, thou which wert God and man might satisfy God for man. None but thyself, which art the eternal word, can express the depth of this mystery, that God should be clothed with flesh, come down to mens, and become man, that man might be exalted to the highest heavens, and that our nature might be taken into fellowship of the Deity; that he to whom all powers in heaven bowed, and thought it their honour to be serviceable, should come down to be a servant to his slaves, a ransom for his enemies; together with our nature taking up our very infirmities, our shame, our torments, and bearing our sins without sin; that thou, whom the heavens were too strait to contain, shouldst lay thyself in an obscure cot; thou, which wert attended of angels, shouldst be derided of men, rejected of thine own, persecuted by tyrants, tempted with devils, betrayed of thy servant, crucified among thieves, and which was worse than all these in thine own apprehension, for a time forsaken of thy Father; that thou, whom our sins had pierced, shouldst for our sins both sweat drops of blood in the garden, and pour out streams of blood on the cross.—*Bishop Hall*.

THE HOLY GHOST.

“Whoso hath not the Spirit of Christ is none of his.” By him we are first regenerated at baptism; by him we are afterwards confirmed in the imposition of hands; by him we are “renewed in the spirit of our minds” when we fall into sin; by him we are taught throughout our lives the things necessary to our spiritual welfare, put in mind of the things we have forgotten, “stirred up” when we are dull, helped in our prayers, relieved in our infirmities, comforted in our heaviness; in a word, “sealed to the day of our redemption, and raised up again at the last day.” In a word, go along even from our baptism to our resurrection, and we cannot do without him, but receive him we must.—*Mant.*

 POETRY.

THE PARISH CLERK.

Dark times, when sternest hearts might quail,
 For hope seem'd lost, forsooth!
 Yet faith there was too strong to fail
 In hoary age and youth;
 Knight, prelate, monarch on his throne—
 Such came—yet came not such alone—
 To do and die for truth;
 For honest names of low degree
 Were writ amid that company.

Some slowly sank in calm despair,
 Some perish'd on the block,
 Some stood amid rebellion's glare
 Like billow-beaten rock;
 Some fell where war's grim shadows lower'd,
 And thick and fast the death-shots shower'd.
 While broken with the shock,
 Were humbler hearts, round which would cling
 Rev'rence to Church, and law, and king.

Such heart had he—that lowly man—
 His name unknown I ween;
 For meek and mild the course he ran,
 As brook in forests green:
 Whose very murmurs are unheard
 Save by some little woodland bird.
 And in sequester'd scene.
 Away from tumult, noise, and strife,
 He pass'd his unpretending life.

In early youth his little feet
 The sanctuary press'd,
 And there in age his hours were sweet
 With cherish'd memories bless'd.
 He loved the Church with order due,
 Altar and chancel, desk and pew,
 And priest in snowy vest:
 He loved the prayers of his dear mother,
 No better knew nor asked for other.

But men arose to changes given,
 Scoffers at things divine,
 And soon each holy spell was riven

That hung about that shrine.
 The handiwork of other days,
 Time-hallowed strains of prayer and praise,
 Their wonted place resign ;
 And quiet faith and rev'rence flee,
 With decent pomp and liturgy.

When next the old man sought the fane,
 He found all alter'd there ;
 For voices hymned a meaner strain,
 And breathed a cheerless prayer.
 And men had grown too proud to kneel
 To take salvation's sign and seal :
 And so, in calm despair,
 He turned away, and never more
 Darken'd the desecrated door.

Where could he go for solace then ?
 His quiet household hearth,
 His loved ones of the race of men
 Had passed away from earth :
 Rebellion made her rude abode
 The place where all his joys had flowed,
 Home of his second birth.
 Back to his lonely cot he hied,
 Wept for the fallen Church—and died.

Hour of a mighty empire's doom,
 A monarch's overthrow,
 A Church enwrapt in cheerless gloom,
 And law and right laid low !
 And can an individual fate
 Render the scene more desolate !
 Go bid the ages know,
 If ye would all its wo impart,
 The fate of such an honest heart.

[Rev. B. D. Winslow.]

RELIGIOUS INTELLIGENCE.

Missionary Lecture at St. Stephen's Chapel for July.—It was delivered by the Missionary of St. John's Chapel, Hampstead, and the amount received was \$26.

Fairfield District.—The Missionary (Rev. Mr. Obear,) has succeeded in organizing a Parish, under the title "of St. John's Church," in Winnsborough—the Wardens and Vestry have been elected—a building for worship is in progress, and it is hoped will be ready for consecration within a year if not sooner. In their laudable undertaking, this flock, as yet small, need, and it is hoped, will receive some assistance from their brethren throughout the Diocese. It is understood that by far the greater part will be contributed by the members of the congregation, and that only about \$500 will be asked from abroad. Donations will be forwarded by the Bishop if desired.

St. Helena's Church, Beaufort.—This edifice having been much improved in appearance and convenience, and greatly enlarged, so as to accommodate all the whites on the lower floor, and to appropriate the

spacious side galleries for the blacks, was duly consecrated on the 23d July, after which Morning Prayer was read by the Rector of St. Helena's on the Island, (Rev. Mr. M'Elheran,) the lessons by the Rector of St. Luke's Parish, (Rev. Mr. Woodward,) two adults were baptized by the Rector of the Church, and a Sermon by the Bishop—a part of the sentence of consecration was nearly in the following words:—

Whereas, in the Parish of St. Helena's, (one of the most ancient in the Diocese, having been constituted by act of Assembly a distinct Parish in the year 1712,) there was erected a Church, which in the year 1817 was lengthened, and in the present year with a special view to afford more and better accommodation, for the class of servants, has been widened and so altered, as to render it essentially a New Church.

And whereas, by the blessing of Divine Providence on the zeal, efforts and liberality of the Rector and members of the congregation, this good work has been so advanced that the building may be conveniently used for its sacred purposes.

And whereas, the original Church, there being then no Bishop of our Church on this continent, was never consecrated, and in consequence of application made to me by the Vestry and Wardens, it has now been consecrated according to the order of the Protestant Episcopal Church, I having been assisted by the Rector of the Church, by the Rector of St. Helena's Church on St. Helena's Island, and by the Rector of St. Luke's Parish. Now therefore be it known, &c. &c.

St. Luke's Parish.—At Bluffton, there has recently been erected a neat Chapel 36 by 22, with a gallery for the people of color, which *was duly consecrated on Thursday, July 28th.* The beautiful site of this village, its reputation for health; and its convenient location, on the bank of the May River, authorize the belief, that it will be the summer retreat of the planters, not only in the vicinity, but of others, and therefore, that it will need in due season (more especially in reference to the large black population near it,) a *much larger house, for holy worship and instruction.* The "sentence of consecration" was as follows:

Whereas, St. Luke's Church and Zion Chapel, on Hilton Head, are too distant to be conveniently attended by those persons who have their residence for a part of the year at the village of Bluffton. And therefore the Vestry and Wardens of said Church, having a proper regard to the spiritual welfare of the community, undertook to erect, (a lot of land for the object, having been generously given to them by Wm. Pope, Senr. Esq.,) a suitable Chapel, which under the favor of Divine Providence, is now nearly completed, and can be conveniently used for its pious and benevolent purposes.

And whereas, the proper authorities have requested me to give it consecration, which act, I being assisted by the Rector of St. Luke's Church, and the Rector of St. Helena's Church, Beaufort, I have now done, according to the order of the Protestant Episcopal Church in the United States of America.

Now therefore be it known to all concerned, that from and after the date of this "sentence of consecration," this house of God, under the title of the "Chapel of the Cross," is to be separated from all secular uses whatever, as a place for holy meditation and prayer to "God the

Father, the Son, and the Holy Ghost, three persons but one God"—for the administration of the sacraments, and other ordinances of the Church—and for teaching Christian truth and duty, by the reading of the word of God—by sermons or lectures and by catechizing, in conformity to the principles and usages of the Protestant Episcopal Church in the United States of America, as set forth in the Liturgy, Catechism, Articles, Constitution, Canons, and other documents of the said Church.

Signed at Bluffton, on the 28th day of July, in the year of our Lord, 1842, &c.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The Board of Missions had their 7th Annual Meeting June 22d–24th; present, 4 of the Bishops, 21 of the Clergy, and 13 of the Laity. Two Secretaries were appointed in place of two resigned. It appears the receipts for Domestic Missions were less by \$2,596—than the preceding year, and for Foreign greater, by the amount of \$6,361. These resolutions were passed:—That the administration of the Holy Communion at the Annual Meetings of the Board of Missions be by or under the direction of the senior Bishop present, and be preceded by morning prayer; at which the officiating ministers shall be appointed by the said senior Bishop—That at the above-mentioned Communion, the collection at the offertory be equally divided between the Domestic and Foreign Treasurers of the Board, unless any particular offering be specially designated—That this Board, deeply impressed with the importance of an increased remuneration for the services of Domestic Missionaries, earnestly call on their fellow members of the Church to supply the means for such increased remuneration, and that the Bishops be respectfully requested to bring the subject of this resolution before their Dioceses, in such way as they may think best—That the Right Rev. Bishops of the several Dioceses, be respectfully requested by the Board of Missions, and they are hereby so requested, to bring this subject, (viz. of Missions,) before the Parishes of their respective Dioceses, and to urge the obligation upon them all, large and small, strong and weak, to promote the Missionary work—That the Domestic Committee be instructed to institute full and minute inquiry as to the number of those who profess the Jewish religion within the territory of the United States, and in general whatever may be calculated to throw light on their condition and disposition to receive the Gospel, and to recommend to the next meeting of this Board such measures as they may deem expedient in the premises—That it be recommended to the Editors of the "Spirit of Missions," to give increased variety and interest to that periodical—That in the judgment of the Board, the progress and prospects of the Foreign Missionary work call for the united prayers and thanks of the whole Church to her divine ascended Head—That in the judgment of this Board, the time has come when provision should be made for the instruction in foreign languages, and for the qualification in other respects, of such persons as are to serve as Missionaries or teachers in foreign lands; and this Board now invites the consideration of the Church to the establishment of a *Mission School or College*, and hereby instructs the Foreign Committee to report to the next meeting of this Board the plan of such an institution, with such other informa-

tion and suggestions connected with it as they may deem proper—That no Missionary shall be employed within the jurisdiction of any Bishop of this Church, unless the said Missionary is canonically responsible to the Bishop within whose jurisdiction he resides.

Diocese of Georgia.—The 20th Annual Convention was held May 5th—9th; present, the Bishop, 4 of the Clergy, and 9 of the Laity. There are in this Diocese 10 Clergymen and 3 Candidates for orders. The Rector of the Georgia Episcopal Institute in his report writes:—The efforts made in behalf of the colored people of the plantation, have been eminently successful. The Steward of the Institute, Mr. S. H. Fay, has kept up the Sunday School instruction and other exercises for the benefit of the blacks, and their generally correct deportment and moral conduct show, in a pleasing manner, the influence of religion upon the uneducated, and the adaptation of our Liturgy to the condition of the slave population. The Rector is happy to testify to the present flourishing state and cheering prospects of the Institute. Its growth has been gradual but sure. The pupils amounted the last term to 28 girls and 7 boys, the number being limited to 36 girls and 12 boys. We have had also an acquisition of two female assistant teachers, who are well fitted by their qualifications and zeal, to increase the efficiency and elevate the character of the School. Of our success in improving the young people committed to our charge, it does not become me to speak. Suffice it to say, that our great effort has been to educate them thoroughly, as far as they go, in the useful and ornamental branches of knowledge, to elevate their tastes, to refine their manners, and above all, to bring them under those moral and religious influences, which will fit them for happiness here and hereafter. The Steward of the Institute has accomplished a great deal for the improvement of the grounds and buildings of the Institute, and all the arrangements of the establishment are calculated to make the pupils comfortable and satisfied, and to make them feel as if they were members of one large family, united by the bonds of Christian affection. Hitherto the advantages of the School do not seem to have been appreciated by our own people to the degree we should wish, (about three-fourths of our pupils coming from non-Episcopal families.)

New-Jersey.—The 59th Annual Convention was held May 25th and 26th—present, the Bishop, 30 of the Clergy and 41 Lay-Deputies. A pious Layman has bequeathed \$8,000, the interest of which is to support a travelling Missionary—and for Missions in the West \$6,000. Extracts from the Bishop's full address may be expected in our next number.

Delaware.—The 52d Annual Convention was held May 25th and 26th—present, the Bishop, 8 of the Clergy, and 19 Lay-Delegates representing 12 Churches. A Committee was appointed to establish a Bishop's fund, to report at the next Convention. The Bishop was requested to prepare a pastoral letter urging the claims of Missions, and the ministers to bring before the people especially the wants of their own Diocese.

Sir Robert Peel.—A certain distinguished Irish law functionary, who is on the most intimate terms with Sir Robert Peel, calling upon him one day (some months ago,) made his way into Sir Robert's study, without being announced. Seeing the Premier on his knees, he stood still for a moment, and then as noiselessly as he could retreated into the outer apartment. After a short period had elapsed, Sir Robert Peel joined him, and conscious that he had been discovered, remarked—"You were, perhaps, surprised to find me at prayer; but the truth is, dear —, I find that in reality the whole weight of the affairs of this people is laid upon my shoulders, which are too weak to sustain it. I have, therefore, been to the only source of strength for help, and I find it continually requisite, and only to be obtained there."—*Dublin Statesman.*

Daily Service.—A correspondent of the "Banner of the Cross" writes:—"I cannot but believe that there are many Churchmen who would,—occasionally at least,—gladly avail themselves of the high privilege of joining in the Prayers of the Church during the week. There is no man engaged in the ordinary business of life,—say a merchant, a lawyer, or physician,—who cannot *sometimes* spare an hour in the morning during a whole week for this or any other purpose; and there are no doubt many who would take the opportunity of withdrawing for so short a space of time from the bustle that surrounds them in the world, and seek the holy, calming, and refreshing influence of the house of prayer, if their attention were once drawn to the subject;—especially if they knew, or could ascertain, merely by referring to the Banner, precisely when and where the services were held."

Baptism and Confirmation of a Prisoner.—The unhappy man, who is awaiting in the county jail his trial for the murder of Mary Hallam, has, under the direction of the Reverend the Chaplain, been employing his time and attention about the concerns of eternity. As he had never been baptized he expressed a strong desire to receive that holy sacrament, which was, after due preparation, administered to him. His next desire was to be fully prepared and qualified for the reception of the Lord's Supper, and as a preliminary step to receive Confirmation. This circumstance was communicated to the Bishop of Lincoln, and his lordship appointed the morning of Wednesday, the 2d inst., for the purpose of administering that rite.

The prisoner behaved with the greatest propriety, answered distinctly and in a collateral manner every question put to him; and without betraying the least symptom of overstrained or fanatical feeling, evinced the most perfect composure, although at times tears flowed plentifully but silently down his countenance. The Bishop remarked, that he was about to perform a rite of the Church under very unusual circumstances, for generally upon all former occasions he administered Confirmation to the young—to persons who, as far as human infirmities would admit, and human conception might judge, were considered innocent: but now he was to perform the rite upon one who stood within those walls committed for trial for an alleged offence the most heinous the depravity of man could perpetrate. He, however, did not come to judge, but to advise, to teach, and to pray with the prisoner. After an examination

into the state of his heart and mind, his lordship emphatically inquired of him whether he truly repented of the sins of his past life? The unhappy man who scarcely ever took his eyes from the Bishop's countenance, with a clear and calm voice, answered that he did so earnestly; and again shedding tears, he now for the first time, covered his face for a few minutes, and then offered himself to the service. The Bishop remained with him an hour, using exhortation and prayer with that mildness and deep intelligence by which his lordship is ever characterized, and that hour was, perhaps, the most blessed and profitable of all that the unfortunate man ever before enjoyed.

Faith for others.—That the faith of others may be of service to those who, through immature age, are incapable of transacting for themselves in religious matters, appears from Christ's conduct towards many distressed objects whom he healed of their diseases, on the application and faith of their parents or friends. The Centurion's servant was healed, on the faith of his master; the daughter of the Canaanitish woman, on the faith of her mother; the daughter of Jairus was raised to life, on the faith of her father. St. Mark mentions a man's son, from whom a dumb and deaf spirit was cast out, on account of his father's faith. These instances cannot be controverted, without calling in question the veracity of the evangelists.—*Bishop Seabury.*

Jeremy Taylor writes:—"For I have known a luxuriant vine to swell into irregular twigs and bold excrescences, and spend itself in leaves and little rings, and afford but trifling clusters to the wine-press, and a faint return to his heart which longed to be refreshed with a full vintage; but, when the Lord of the vineyard had caused the dressers to cut the wilder-plant and make it bleed, it grew temperate in its vain expense of useless leaves, and knotted into fair and juicy branches, and made account of that loss of blood by the return of fruit."

Southey has thus versified it:—

"Repine not, O my son! the old man replied,
That Heaven hath chastened thee. Behold this vine!
I found it a wild tree, whose wanton strength
Had swollen into irregular twigs
And bold excrescences,
And spent itself in leaves and little rings,
So, in the flourish of its wantonness,
Wasting the sap and strength
That should have given forth fruit.
But when I pruned the plant,
Then it grew temperate in its vain expense
Of useless leaves, and knotted, as thou seest,
Into these full clear clusters, to repay
The hand that wisely wounded it.
Repine not, O my son!
In wisdom and in mercy Heaven inflicts
Its painful remedies."

CALENDAR FOR AUGUST 1842.

7. *Eleventh Sunday after Trinity.*
14. *Twelfth Sunday after Trinity.*
21. *Thirteenth Sunday after Trinity.*

24. *St. Bartholomew Apostle and Mar. yr.*
28. *Fourteenth Sunday after Trinity.*

BISHOP BOWEN'S SERMONS.

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Aug. 1

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July 1

BISHOP MEADE'S SERMON.

Sermon delivered at the Consecration of the Right Rev. Stephen Elliott, D. D., for the Diocese of Georgia—by the Right Rev. William Meade, D. D., Assistant Bishop of Virginia. With an Appendix on the Rule of Faith, in which the opinions of the Oxford Divines, and others agreeing with them on the subject of Tradition are considered, and some of the consequences thereof set forth.

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RECOMMENDATION.

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BENJAMIN T. ONDERDONK,

Bishop of the Diocese of N. York.

New-York, June 14, 1841.

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Aug. 1

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